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A Christian exercise,
Containing an easie entrance
INTO THE PRINCIPLES OF RELI-
gion, and the chiefest points of our saluation in
Christe, with a direction for all Christians, into
the true seruice of God.

By VV. HORNE.

GOD FS MY



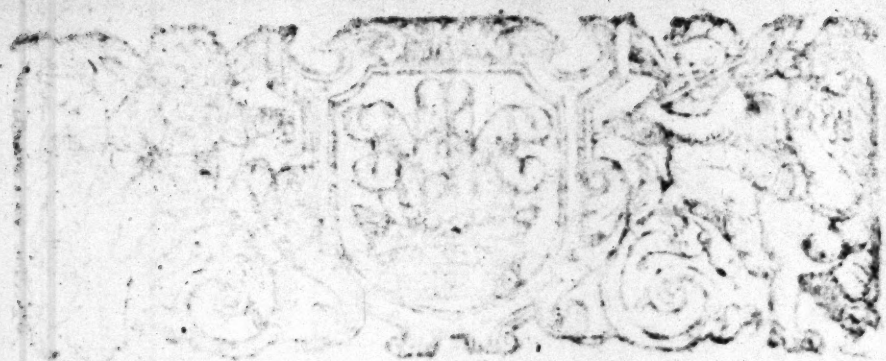
DEFENDER

AT LONDON;

Printed by Robert VVal-

de-graue, dwelling without Tem-
ple-barre, neere vnto Som-
merset house.

9



A Christian's exercise

CONTAINING AN ACCOUNT OF THE
PRINCIPLES OF THE
CHRISTIAN FAITH, WITH A
DESCRIPTION OF THE
MANNER OF LIVING
IN THE KINGDOM OF GOD.



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626



An easie entraunce into the principles of Religion.

Iohn. 17. 3.

This is life eternall, that they know thee to be
the only very God, and whome thou haste
sent, Iesus Christ.

1. Peter. 3. 15. 16.

Be ready alwayes to give an answer to eue-
ry man that asketh you a reason, of the hope
that is in you, and that with meekeesse & re-
uerence.

Question.



What hath made thee,
and all things els?

Answer.

(1) G O D.

Question.

What is God?

Answer.

(2) A spirit, almighty, & eternal, one
in essence, and yet threes distinct per-
sons, the Father, Sonne, and holy
Ghost.

(1)

Isa. 44. 2.

psal. 139. 7. 21

24. nibe. 9. 6.

(2)

Ioh. 4. 24.

ier. 10. 10.

gen. 17. 1.

deut. 32. 39.

mat. 28. 19.

1. ioh. 5. 7.

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Question.

Wherefore hath he made thee?

Answer.

To know him, and worship him.

Question.

How is he knowne?

Answer.

(1) By his workes, and word.

Question.

How must he be worshipped?

Answer.

In spirite and trueth.

Question.

What is trueth?

Answer.

His holy word, conteyning the Law
and the Gospell.

Question.

What is the Law?

Answer.

(2) That which is comprehended in the
ten Commandementes.

Question.

What requireth he of us?

Answer.

Love to God, and love to our Neigh-
bours.

Question.

(1)

Psal. 19. 1.

rom 1. 20.

ioh. 1. 39.

ioh. 4. 24.

(2)

Exod. 10.

deut. 5. 6. 7.

mat. 22. 37.

38. 39.

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Question.

How is God to be loved.

Answer.

**With al the heart, with al the soule,
and with all the minde.**

Question.

How is this knowne?

Answer.

**(1) If we prefer his gloze and wor-
ship before al thinges.**

(1)
Phil. 3.7.8.
heb. 11.24.25

Question.

How is our neighbour loved?

Answer.

**(2) If we doe to him as we would be
done by.**

(2)
Math. 7.12.

Question.

**Doth any man herein satisfie the
Law?**

Answer.

**(3) No, and therefore all are conclu-
ded vnder sinne.**

(3)
Galat. 3.22.

Question.

How so?

Answer.

**(4) Because it curseth all that doe it
not, and none do it.**

(4)
Deut. 27.26.

Question.

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How are we then delivered from the
curse and bondage of the Law?

Answer.

(1) By Jesus Christ that kept it, and
Galat. 4. 4. 5. was accursed for us.
Gal. 3. 13.

Question.

How knowest thou this?

Answer.

By the Gospel.

Question.

What is the Gospel?

Answer.

(2) The power of God to salvation to
every beleever, proclaiming forgive-
ness in Christ.
Rom. 1. 16.

Question.

What is Christ?

Answer.

(3) The sonne of the living God, our
sanctuarie annointed.
Math. 17. 5.
heb. 12. 3.
luk. 1. 11.
heb. 1. 9.

Question.

Why called thou him annointed?

Answer.

For that he is King, Prophete, and
Priest.

Question.

Why a King?

An-

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Answer.

(1) To raigne and rule over vs.

Question.

Why is he a Prophet?

Answer.

(2) To teach vs his fathers will.

Question.

Why is he a Priest?

Answer.

(3) For that he hath sacrificed for vs. Heb. 9. 12.

Question.

What hath he sacrificed for vs?

Answer.

That part of himselfe that suffered.

Question.

What suffered in Christ, his Godhead, or manhood?

Answer.

(4) His Godhead can not suffer, it was therefore his manhood.

Question.

What suffered he in soules?

Answer.

(5) Hellish tormentes to acquite our soules.

Question.

What suffered he in bodie?

(1)
Psal. 2. 6.
Luk. 1. 32. 33.

(2)
Math. 17. 5.
Heb. 1. 2.

(3)
Heb. 9. 12.

(4)
Phil. 2. 6. 7. 8.
1. Pet. 2. 18.

(5)
Math. 27. 46.
Luk. 22. 44.

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(1)
Math. 27. 50.
math. 15. 33.
luk. 23. 46.

Answer.

(1) Death temporal, to deliver us fro
Death eternall.

Question.

(2) I perceiue then, that he gaue body
for body, and soule for soules.

Answer.

He did so.

Question.

How knowest thou this to be for thee?

Answer.

By the certitude of Gods spirite,
faith, and the Sacramentes.

Question.

Why, what doth Gods spirite?

Answer.

(2)
Rom. 8. 16.

(2) Certifie my spirite, that I am the
sonne of God.

Question.

What doth faith?

Answer.

(3)
Act. 15. 9.

rom. 10. 10.

(3) Purifie my heart, assuring the
same, that Christ with his merites is
mine.

Question.

How is this?

Answer.

(4)
2. Cor. 5. 21.

(4) Al my sins became his, & his righ-
teous

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teousnes by imputation became mine.

Question.

Whereof cometh this faith?

Answer.

(1) By hearing, and hearing by the word of God. (2) Rom. 10. 17.

Question.

How is this faith increased & strengthened?

Answer.

By the word preached, and by sacraments.

Question.

How many Sacraments?

Answer.

(2) Two, Baptisme, and the Lodes supper. (2) 1. Cor. 10. 1. 2. 3. 4.

Question.

What is the signe in Baptisme?

Answer.

(3) Water.

(3) Aq. 8. 36.

Question.

What is the thing signified?

Answer.

(4) Christs blood, cleansing vs from all sinne. (4) 1. Joh. 1. 7.

Question.

What benefit haue we by Baptisme.

Answer.

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Answer.

(1)
1. Pet. 3. 21.
acts 2. 41.
acts. 2. 38.
rom. 6. 6.

(1) Incorporatio into vⁱsi- ble church,
assuraunce of Gods promise: and that
as water washeth away all filthinesse
of body, so by Christe we are washed
from all euill of body and soule, tea-
ching vs also our new byrth.

Question.

What doth the Lordes supper?

Answer.

(2)
1. Cor. 11. 26.
acts. 2. 42.
1. cor. 10. 17.

(2) Set out the Lordes death, seale vp
Gods promise, and teache vs lone one
with an other.

Question.

What are the partes hereof?

Answer.

(3)
Math. 26. 26.
mat. 14. 22.
13. luk. 22.
19. 20.
1. cor. 11. 23.
25.

(3) Visible signes, & inuisible graces.

Question.

What are the visible signes?

Answer.

Bread, and Wine.

Question.

What are the inuisible graces?

Answer.

(4)
Rom. 4. 25.
rom. 5. 9.

(4) Full redemption and iustification
by Iesus Christ.

Question.

Why is there bled both Bread and
Wine?

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Wine? Answer.

(1) To teach vs y^e Chyist is our meat.
and Chyist is our drinke.

(1)
Ioh. 6. 55. 56

Question.

The bread then is not Chyistes body?

Answer.

(2) No, for bodily the heauens holde
him til the day of the resurrection of all
thynges, but it represents his body, as
the wine doth his blood, shewing, that
by one oblation he hath consecrated for
euer them that are sanctified.

(2)
Aa. 3. 21.
luk. 22. 19.
heb. 10. 14.

Question.

Why then, Papes are blasphemous,
and Papemongers and such as seeke
saluation by woakes blasphemers?

Answer.

They are so, for that they rest not vpon
this onely sacrifice.

Question.

But yet the woakes must be done?

Answer.

(3) I grant so, but not our will woakes,
but such as God hath commanded, and
then to haue no trust in them: so when
we haue done all we can, we are vn-
profitable seruants.

(3)
Ephc. 2. 10.
luk. 17. 10.

Question.

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Question.

How must we come to the supper?

Answer.

(1)

1. Cor. 11. 28.

2. Cor. 7. 10.

Galat. 6. 15.

2. Cor. 13. 5.

1. Cor. 10. 17.

Math. 26. 30.

Math. 14. 26.

(1) First in examinatioⁿ of our selues, whether we haue a Godly sorrow for our sinnes past, and purpose of new life. 2. Whether we haue faith to take hold of Christ and his righteousness. 3. Whether we haue loue, declaring vs one body. 4. Whether thankfulness to God for his benefites.

Question.

Whence commeth it if we so come?

Answer.

(2)

Iac. 1. 17.

Ioh. 16. 25.

1. Cor. 11. 9.

1. Cor. 11. 33.

1. Cor. 14. 10.

(2) Of the grace of God.

Question.

How is that obtayned?

Answer.

By prayer made in Christs name.

Question.

Then, that we eate not, or drinke not unworthily, and so haue damnation, it is good we come together in prayer, ioyning with the Minister in the congregation; that we worthily take it.

Answer.

God graunt vs so to do. Amen.

W. HORNE.

A moſte eaſy and plaine

inſtruction for all Chriſtians.

Queſtion.



**Whether arte thou a
ſinner or no?**

Anſwere.

**I am a ſinner, & by
nature a (1) childe of
wrath moſt worthe
of eternal damnatio.**

(1)
Rom. 3. 9.
eph. 2. 1. 3.
1 Iohn. 1. 8.

Queſtion.

**How becamelt thou a ſinner, and
childe of wrath?**

Anſwere.

**By the ſal and tranſgreſſion (2) of A-
dam: (3) for we comming of him that
was corrupt are corrupt as he was.**

(2)
Gen. 3. 6.

(3)
Pſal 51. 5.
Rom. 5. 12.

Queſtion.

What is ſinne?

Anſwere.

**Sinne is the tranſgreſſion of the (4)
law of God: (5) be it either by thought,
word, or deede.**

(4)
1. Ioh. 3. 4. 15.

(5)
Mat. 5. 22.

27. & 12. 36.
An- iam. 3. 2.

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Question.

By what means commieth the knowledge of sinne?

Answer.

By the law (1) of God.

(1)
Rom 5.20.
& 7.7.

Question.

What is the reward of sinne?

Answer.

(2)
Rom.6.23.
math.25.41. The reward of sinne, (2) is eternall death.

Question.

What is the remedy and meanes to be deliuered from that eternall death which sinne deserueth?

Answer.

(3)
Ioh.14.6.25. (3) Onely our Lord and sauiour Iesus Christ, (4) who hath dyed to deliuer vs from our sinnes, and rose againe to iustifie vs.

(4)
Rom. 4.

Question.

By what means shal we know that the death of Christ is profitable for vs to deliuer vs from our sins, and to reconcile vs to God?

Answer.

(5)
Ioh.6.3.16.
acts.13.39.
Rom.3.25. (5) By faith which Gods spirit woorketh in our hearts.

Que-

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Question.

What is the means to come to faith, whereby we apprehend Jesus Christe with his righteousness?

Answer.

(1) The means to come to faith, and to haue the same increase in vs : is the ministry of the worde or Gospell of God and the Sacraments, with continuall and hearty prayer to God for his grace and blessing in the same.

Question.

Seeing that by the law commeth the knowledge of sinne : and the ten commandments, containe the summe of the law : it shall be profitable to know what sinnes the Lord condemneth and forbiddeth, and what vertue he requireth in each commaundement. Therefore rehearse the commaundements.

Answer.

(2) Heare O Israel, I am the lord thy God which brought thee out of the land of Egypt, and out of the house of bondage, &c.

Question.

What doth the Lord teach vs by this

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this preface:

(1)

Gen. 17. 1.

Leuit. 19. 12.

&. 20. 17.

deut. 32. 39.

(2)

Esa. 1. 2. & 5.

4. ezek 16.

rom. 2. 4.

(3)

Rom. 9. 25.

1. pet. 2. 10.

Answer.

In that he saith (1) I am the Lord thy God: he sheweth his almighty power and excellent maiestie. Also the high authoritie hee hath ouer his people. And when he sayth, he brought them out of the land of (2) Egypt, and out of the house of bondage. He letteth forth his infinite goodnesse, and so giueth a reason to stir vp the people of Israel vnto the obedience of his lawes: vnles they will shew them selues, both rebellious and disobedient to his power and authoritie, and vnthankfull for his goodnes. So (3) now seeing the lord hath deliuered vs out of the bondage of sinne, and from the tyrannie of the Denill, and blesseth vs with his manyfold benefites, both for our bodies and soules: the same reason serueth no lesse for vs then it did for them.

Question.

Behearse the first commaundement.

Answer.

Thou shalt haue none other Gods before me.

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Question.
What both the Lorde require of us
in this commandment?

Answer.
First, that we shoulde acknowledge
him to be the (1) fountaine and giver (1) Iam. 1. 17.
of all good thinges, (2) and the preser- (2) Psal. 115. 3.
uer and gouernour of all thinges. Sec- 135. 6.
ondly, (3) that we feare, reuerence, eph. 1. 17.
and loue him aboue all thinges. Thir- (3)
dly, that our (4) trust and confidence be Deut. 10. 12.
fixed and stayed in him onely. Fourth- mal. 1. 6.
ly, that we (5) call vpon him in saying (4)
for what soeuer thinges we stand in Ier. 17. 7.
need of, either for our soules or bodies eph. 1. 12. 13.
Fiftly, that we (6) be thankful to him (5)
for all his giftes. Psal. 50. 15.
rom. 10. 12.

Question.
What sinnes both the Lorde forbiddeth
and condemneth in this commandment?

Answer.
All those which bee contrary to the
vertues required. As not to (7) acknow- (7)
ledge him to be the fountaine and gi- Esai. 31. 1. 2.
uer of all good thinges, the preser- ie. 17. 5. & 48
and gouernour of all thinges, or to at- 7.
tribute the same to anye other, or to
trans-

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transfer that fear, reuerence, and loue,
trust or confidence, that is due to God:
to any thing els; whatsoeuer it be, or
in our necessity, to call vppon any o-
ther, &c.

Question.
**Rehearse the second commaunde-
ment:**

Answer.
**Thou shalt not make to thy selfe any
grauen image, nor the likenes of any
thing that is in heauen above, or in
the earth beneath, nor in the water
vnder the earth: thou shalt not bowe
downe to them, nor worship them, for
the Lord thy God am a ielous God,
and visite the sinnes of the fathers vpon
the Children vnto the third and
fourth generation of them that hate
me, and shew mercy vnto thousands
of them that loue me, and keepe my
commaundements.**

Question.
**What sin doth God forbid and con-
demne in this commaundement.**

Answer.
**That we shoulde thinke God to be
like**

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like either man or woman, or any other creature whatsoever it be (1) and therefore, y^e we make no image of God to expresse him by. Secondly, that we make no image of any other thing, for religion, either to worship (2) the image it self, either God, saint, or angel by the image, neither yet to this ende to be the better put in mind of God by the image.

(1)
Deu. 4. 15. 16
Esa. 40. 18.
1. tim. 6. 16.

(2)
Exo. 32.
Pla 97. 7. &
106. 36.

Question.

What doth God require of vs in this commandement?

Answer.

That we should worship God (3) according to his worde and ordinaunce, and not after (4) our fantasies or commandementes of men.

(3)
Ioh. 4. 23.
deut. 5. 32. 12.
32.

Question.

What haue we to learne by the the addition?

(4)
Esay. 29. 13.
Mat. 15. 9.

Answer.

In the saite the Lorde doth stirre vs to the obedience of his commandementes by a double reason, of the one side to fleye sinne, for (5) feare of his iudgement, and on the other to followe vertue

(5)
Exod. 34. 7.
Leuit. 26. 14.
deut. 28. 13.
luk. 13. 3.

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(1)
Leuit. 26. 3.
deut. 28. 1.
esai. 1. 12.
mat 5. 3. 7.

for the (1) promise of his mercie.

Question.

Rehearse the third commandment:

Answer.

Thou shalt not take the name of the Lord thy God in vaine, for the Lord will not holde him guiltlesse that taketh his name in vaine.

Question.

What doth God forbid in this commandment?

Answer.

(2)
Leuit. 24. 11.
14. 16.

(3)
Leuit. 19. 12.
zach. 5. 3.
mal. 3. 5.

(4)
Math. 5. 34.
& 23. 22.

(5)
Exod. 22. 18.
micha. 5. 12.
mal. 3. 5.

The Lord in this commandment forbiddeth and condemneth al (2) blaspheming of the name of God, all (3) perjury or swearing, and al vnlawfull or vaine swearing, be it by the name of God directly, or indirectly by his (4) creatures, and all abuse of his holy name, by (5) witchcraft, sorcery, or charming, or cursed speaking, or in any wise to thinke or speak of the name of God without great reuerence of his maiesty.

Question.

What doth the Lord require of vs in this commandment?

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Answer.

That whensoeuer we be required to take an othe for confirmation of truth, to the glory of God, or the profit of our brethren, we should with all reuerence call (1) God to witnesse for the truth,

and that when we either speake or thinke of him we should do it with all

(2) reuerence of his maiesty. And to

stirre vs to fly these evils, and to moue

vs to vse his holpe name in all reue-

rence: he threatneth that he will not

holde him guiltlesse, that taketh his

name in vaine, but culpable of the (3)

curse of God and eternall damnation.

Question.

Rehearse the fourth Commande-

ment?

Answer.

Remember thou keepe holy the sabb-

both day. Sixe dayes shalt thou labour

and do all that thou hast to do. But the

seuenth day is the sabbath of the Lord

thy God. In it thou shalt do no manner

of worke, thou, and thy sonne and thy

daughter, thy man seruauant, and thy

mayde seruauant, thy cattell, and the

(1)

Deut. 6.13.

iere. 4.2.

heb. 6. 16.

(2)

Ierc. 10. 6.7.

psalm. 8.1.

(3)

Deut. 28.15.

Deut. 28.16.

(4)

Deut. 28.17.

Deut. 28.18.

Deut. 28.19.

(5)

Deut. 28.20.

(6)

Deut. 28.21.

Deut. 28.22.

(7)

Deut. 28.23.

Deut. 28.24.

(8)

Deut. 28.25.

Deut. 28.26.

Deut. 28.27.

Deut. 28.28.

Deut. 28.29.

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stranger, that is with in thy gates.
For in six dayes the Lorde made hea-
uen and earth, the sea, and all that in
them is, and rested the seventh day.
Wherefore the Lorde blessed the sea-
uenth day, and hollowed it.

Question. What doth the Lorde require of vs in
this commandement?

Answer.

That we should sanctifie the sabboth
day, in (1) resting from our owne bodi-
lie labours in worldly thinges. And in
one place to assemble our selues toge-
ther, with feare and reuerence, (2) to
heare, marke, and lay by in our hartes,
the wordes of God preached and taught
vnto vs. And to pray (3) togeather, in
one consent & vniue of spirite. And at
the times appointed to vse (4) sacra-
ments in faith and repentaunce. And
all our life to rest from (5) wickednes:
that the Lorde by his holy spirite may
worke in vs, his good worke: that so
we may begin in this life, the euerla-
sting rest. (6) To stirre vs vnto these
dueties the Lorde setteth forth the ex-
ample

(1)
Exo. 16. 26.

deut. 5. 4.

(2)
Matth. 23. 54
luk. 4. 16.

acts. 20. 7.

(3)
1. Cor. 14. 15.

(4)

1. Cor. 11. 23.
28. 29.

(5)
Heb. 4. 9. 10
11.

(6)
Exo. 20.
deut. 5.

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ample of his stone rest. &c.

Answer.

Rehearse the fifth commandment.

Question.

**Honour thy father and thy mother
that thy dayes may be long in the land
which the Lord thy God giveth thee.**

Question.
**What understandest thou by ho-
nour?**

Answer.

**Feare, reverence, and love, shewed
for the (1) by obedience to their com-
maundementes, by assisting them in
all good: & by (2) relieving them in
their necessities. The vices contrary
are condemned.**

(1)
Leu. 19. 3.
eph. 6. 1.
colo. 3. 10.
(2)
Mat. 15. 6.

Question.

**What understande you by father
and mother?**

Answer.

**Not onely natural parents, but al-
so all (3) magistrates and gouernours,
pastours or ministers, and scholemai-
sters, (4) masters of households, and
all superiours ordeined of God, to the
defending and guiding of their inferi-**

(3)
Exo. 22. 18.
leu. 19. 31.
rom. 13. 1.
(4)
Eph. 5. 6.
col. 3. 20.

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ours. To stirre them to the obedience of this commaundement, the Lord addeth his promise to blesse them with long life.

Question.

Rehearse the first commaundement.

Answer.

Thou shalt do no murder.

Question.

What doth the Lorde forbid and condemne in this commaundement?

Answer.

(1) The Lord in this commaundement forbiddeth not onely all vnlawful (1) murder or killing in act: but also all hatred, (2) malice, anger, and all desire of vengeance. And all quarelling, fighting, mocks and taunts, proceeding of the same; and all occasions of prouoking to anger. &c.

Gen 9.6.

(2)

Leuit. 19.17.

18. mat. 5. 22

1. iohn. 3. 15.

Question.

What is required in this commaundement?

Answer.

(3) That we should (3) loue our neighbours as our selues: which must be shewed in care to preserve life, in helping

Math. 5. 44.

rom. 12. 17.

18. 12

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ping releewing and comforting one another.

Question.

Rehearse the seventh commandment.

Answer.

Thou shalt not commit adultery.

Question.

What doth the Lord forbid and condemn in this commandment?

Answer.

Not onely adultery, and fornication, and vnlawful society of man and woman (1) in act: but also all unchaste (2) thoughts and vnlawful lusts of the hart, and al occasions that might serue to prouoke thereunto,

Question.

What is required in this commandment.

Answer.

That we should lead our liues in all (3) chastity both in soules and bodies, as pure Temples of the holy Ghost, &c.

Question.

Which is the eight Commandment?

An-

(1)

(2)

(3)

(1) adu.

Leui. 18. 20.

& 20. 10.

deut. 23. 17.

(2)

Math. 5. 28.

(1)

(3)

1. Cor. 6. 19.

19.

1. thes. 4. 4.

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Thou shalt not steale.

Question.

What doth God forbid and condemn in this commaundement?

Answer.

Firste all robbing and stealing in
act. (1) Secondly all extortion and op-
pression. (2) Thirdly all deceyte in
buying and selling, (3) And unlawfull
desire to enrich our selves with hurt or
losse of our neighbours.

(1)
Leu. 19. 11.

(2)
1. The. 4. 6.
eph. 4. 28.

(3)
Ephc. 5. 1.

Question.

What is required of vs in this com-
maundement?

Answer.

Firste that we bee (4) content with
that portion which God hath giuen
vs, not seeking to augment it by un-
lawfull meanes. Secondly, that every
one of vs (5) trauele faithfully in his
calling. Thirdly, to be (6) helpfull to
them that neede.

(5)
2. The. 3. 10.

(6)
1. Tim. 6. 18.
eph. 4. 28.
heb. 13. 16.

Question.

Which is the ninth Commaunde-
ment?

Answer.

Thou

Christian exercise.

Thou shalt not beare false witness
against thy neighbour.

What is forbidden and condemned
in this commandment?

First, wee are forbidden to speake
falsely in (1) iudgements when wee be
required to beare witness.

(1)
Exo. 23. 1.
Pio. 19. 5.

Secondly, alle (2) backbiting of any
man, al lying, flatterling or dissem-
bling.

(2)
Psal. 15. 3.
ephe. 4. 25.

Thirdly, it is forbidden to speake
ill will of our brethren for private offen-
ces, (3) if by private admonitions they
may be won.

(3)
Mat. 18. 15.

Question.

What is required of us in this com-
maundement?

Answer.

The vertues which bee contrary to
these vices, as to speake truth, in wit-
nesse bearing, & to haue like regard to
the (4) credite of others as we woulde
they should haue of ours.

(4)
Mat. 7. 12.

Question,

Which is the tenth Commaunde-
ment?

A Christian exercise.

ment: *What shall I do?*

Answer,

Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, his servant, his mayde, his ore, his asse, nor any thing that is his.

Question,

What doth the Lord forbid and condemn in this commandment?

Answer.

(1) All euill thoughtes, light motions, (1) & suddaine affections, and the weth that though we neuer purpose them, nor yet willingly consent to them, yet they are sinnes.

(1)
Psal. 19. 12.
rom. 7. 7.

Question.

What doth the Lord require of vs in this commandment?

Answer.

(2) That our consciences and the verve (2) thoughtes of our heartes be kept vpight before the Lord.

(2)
Psal. 51. 6.
1. cor. 7. 1.
ephe. 4. 24.

Question.

What vnderstand you by this word neighbour?

Answer.

Our

A Christian exercise.

Our Lord Jesus Christ teacheth (1) y^e all people be they friends or enemies: familiar with vs or strangers, are to be esteemed our neighbours.

(1)
Luk. 10. 30

Question.
What is the summe of this law?

Answer.
It is this in few words as (2) Christ teacheth vs. First thou shalt love the Lord thy God with all thy heart, with all thy soule, and with all thy minde. Secondly, and thy neighbour as thy selfe.

(2)
Mat. 22. 37

Question.

Is any man able to keepe these commandments as God requyrett?

Answer.
No man (3) hath, can, or shal, but onely Jesus Christe who hath fulfilled them: and by his obedience, (4) all that beleue in him are iustified.

(3)
(4)
Iob. 4. 18. 19
& 15. 15.
Rom. 3. 10.
Acts. 13. 39.
Rom. 3. 24. &
10. 4.

Question.

If no man can keepe this Law, nor be iustified thereby: what profite haue Christians by the knowledge of the same?

Answer.

First,

A Christian exercise.

Psalm. 1. &

119. 1. 9.

(2)

Rom. 3. 4. 23

(3)

Rom. 3. 19.

(4)

Galat. 3. 24.

First, it is to the Children of God a
tree (1) that righteously, to teach
them to be they ought to be. Secondly,
it teacheth man to trust (2) in
trust or confidence in his owne righte-
ousnesse. Thirdly, (3) it putteth downe
the pride of man and humbleth him be-
fore God. Fourthly, having shewed us
our misery, it is (4) our schoolmaster
to direct us unto Christ. What
workes are acceptable to
God?

Answer.

(5)

Deut. 10.

28. 22.

Math. 19. 18.

(6)

Rom. 14. 23.

heb. 11. 6.

Those which be ruled and done ac-
cording to the (5) word of God, proceed-
ing from a heart (6) purged by faith.

Question.

Can these workes iustifie us before
God?

Answer.

(7)

Galat. 5. 4.

No, for that were to deny the (7) me-
rites of Christ.

Question.

Wherefore then shoulde we doe good
workes: seeing we are not iustified by
them?

Answer.

A Christian exercise.

Answers (1) First to shew our love (1) to God in glorifying of him as becommeth his children. Secondly, to profite our brethren to (2) help the in their necessities and to win (3) them by our good example of life. Thirdly, to giue testimony of our faith (4) & election by the fruites and effects thereof.

(1)
John. 14. 23.
math. 5. 16.

(2)
Math. 15.
heb. 13.

(3)
1. Pet. 2. 1.
& 3. 1.

(4)
2. Pet. 1. 10.

Question.

What is faith?

Answer.

Faith is an assured (5) persuasion of Gods fatherly good will towards vs, grounded upon his free promises (6) in Christ.

(5)
Rom. 4. 3. 13
heb. 10. 22.
& 11. 1.

(6)
2. Cor. 1. 20.

Question.

Where is it planted?

Answer.

In the heart. (7)

(7)
Rom. 10. 9.

Question.

By whom is faith wrought in man?

Answer.

By the holy Ghost. (8)

(8)
Eph. 1. 13.
& 3. 16. 17.

Question.

What profit haue we by faith?

Answer.

A Christian exercise.

(H)
2. Cor. 5. 21.

I am assured by it, that al(1) the benefits of Christs passion and his righteousness, is as surely mine, as if I had wrought them my selfe.

Question.

Rehearse the summe of this faith.

Answer.

I beleene in God the father almighty maker of heauen and earth. And in Iesus Christ his onely begotten sonne our Lord, which was conceived by the holy Ghost, bozne of the Virgin Mary. He suffered vnder wicked Pilate. was crucified, dead and buried. He descended into hell, and the third day he rose againe from death, hee ascended into heauen, and sitteth on the right hand of God the father almighty. From thence he shall come to iudge both the quicke and the dead. I beleene in the holy ghost. The holy catholique church, the communion of saintes, the forgiveness of sinnes, the resurrection of the body, and the life everlasting. So be it.

Question.

How many partes are contained in this confession?

Answer.

A Christian exercise.

voice (1) is one. *Answer.* And said 121
• *Four* the first concerning God the
Father. The second, concerning God
the Sonne. The third, concerning God
the holy Ghost. The fourth concerning
Gods people called the church, and the
giftes of God to the same Church.

Question.

What do you learne in the first parts

Answer.

First, that God who is almighty and
maker of heauen and earth, and (1) all
that therein is: is my father and I his
child by grace in Christ Jesus. Second
ly, he being almighty and Lord of all,
and I his Child, he both can, and will,
defend and keepe me, and provide for
me that I shall (2) lack nothing, that
he seeth to be good for me.

Question.

What learne you in the second parts

Answer.

First, in that hee is called Jesus, I
learne, that he is the (3) Saviour, to saue
his people from their sinnes. Second
ly, in that he is called Christ which is
annoynted, he is a (4) king to raigne o-

(1)
John. 1. 12.
rom. 8. 14. 15.
16.
gal. 3. 26.

(2)
Psal. 34. 9. 10.
mat. 6. 32.
rom. 6. 27. 28

(3)
Math. 1. 21.
(4)
Dan. 7. 14.
luk. 1. 33.

C

uer

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(1)
Deu. 18. 15.
act 3. 22.

(2)
Psa. 110. 4.
heb. 1. 3. & 9
14.

(3)
Esay. 9. 6.
rom. 9. 5.
phil. 2. 6.

(4)
Iohn. 3. 16.
heb. 9. 14. 28
& 10. 12. 13.

(5)
Esay. 7. 14.

(6)
Heb. 2. 11. &
14. 4. 15.

(7)
Heb. 2. 14. 18
& 4. 15. 16.

ner his Church for ever, and a (1) Pro-
phet to teach his fathers will perfectly.
And a Priest to offer himselfe (2) in
sacrifice, for the finnes of the people.
The which were figured by the an-
nointing of Kings, Prophets and
Priestess vnder the law.

Thirdly, when I acknowledge him
to be the onely sonne of God: I learn
that hee is (3) God equall with the
father from euerglasting: and therefore
able (4) to beare what so euer was
due for our finnes, and of power to saue
those that trust in him.

Fourthly, by his miraculous concep-
tion by the holy Ghost, in the wombe
of the Virgin: I learn that he is Mes-
sas (5) Emmanuel which was fore-
tolde by the Prophet Esay.

Fiftly, in that hee was borne of the
Virgin Mary of the seed of David: I
learn that he was (6) man in all things
like to vs except sinne. And therefore (7)
is ready to haue compassion of our in-
firmities, and to succour those that are
tempted, and to beare what so euer is
due to vs.

Sixtly.

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Sixtly, when it is said, he suffered under Vicious Pilate, was crucified, dead and buried, and descended into hell: I learne that our Lorde and saviour, willingly, took upon himselfe our sinnes and became a (1) curse for vs, that we by him might be deliuered from the curse due to vs for sin.

(1)
Galat. 3.13.

He also suffered a most shameful death and condemnation before men: to deliuer (2) vs from death and condemnation before God. He hath bene made a (3) sacrifice for sin: that through him we might bee made righteous before God. And hath by vertue of his death destroyed the (4) power of sinne in his members.

(2)
Rom. 4.25.
& 5.6.10.8.
8.1.

(3)
1. Cor. 5.21.

(4)
Rom. 6.11.
1. Pet. 4.1.

And he was buried for a confirmation of the truth of his death. And when it is sayde, hee descended into hell: I learne that he suffered not onely the torments of body due to our bodies: but also the torment and anguish (5) of soule and conscience to deliuer our soules: yea that he hath humbled him selfe to beare the paines and tormentes of hell for the tyme, for our

(5)
Rom. 8.32.

(6)
1. Cor. 1.30.
Rom. 8.32.

(7)
1. Cor. 1.30.
Rom. 8.32.

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saluation.

In that Christ rose againe the third day from the dead. First I learne that he hath (1) ouercome death and hell for my iustification.

(1)

1. Cor. 15. 57.

rom. 4. 25.

(2)

Rom. 6. 4.

col. 3. 1.

(3)

1. Cor. 15. 16

Secondly, I learne to rise from sin, (2) to follow righteousness.

Thirdly, by the resurrection of christ we haue a gage and testimony of our resurrection, that we shal (3) rise again at the last day.

(4)

1. John 14. 3.

In that he is ascended, into heauen: I learne that his ascention is a pledge to vs, that we shal ascend (4) after him thither where he is.

(5)

Mat. 28. 18.

ephe. 1. 20.

(6)

Rom. 8. 32.

(7)

Iob. 19. 25.

math. 19. 28.

(8)

2. The. 1. 8.

rom. 1. 7.

math. 25. 41.

And in that he sitteth at the right hand of God. I learne that al power is giuen vnto him in heauen and earth, and that he al (5) creatures subiect vnto him, & that he (6) maketh intercession for vs.

In that which he sayde: that Christ shal come to iudge the quicke and dead. First, I learn, that he which (7) shal be iudge is our sauiour: and therefore his comming shal be for our saluation.

Secondly, to the (8) terrour of the vniuersal god,

A Christian exercise.

godly that he shal be their iudge whom they haue refused and dispised.

Question.

What learne you in the third part?

Answer.

First, I learne that the holy Ghost, is very God (1) equall with the father (1) and the sonne: and that he printeth in our hearts the (2) promises of God made into vs in Iesus Christ, and beareth (2) (3) witness to our spirits that we are the children of God. And worketh in vs the (4) hatred of sinne & stirreth vs up to holinesse of life. (4)

Mat. 28. 19.
ioh. 14. 26.

(2)
Eph. 1. 13. &
4. 30.

(3)
Rom. 8. 16.

(4)
Rom. 8. 10.

ephe. 2. 23. &
(5) 1.

Mat. 28. 19. &
act. 10. 35.

(6) 1. King. 19. 18.
rom. 1. 11. &
ephe. 1. 11.

(7)
Eph. 5. 26. 12

(8)
1. Cor. 12. 13. &
ephe. 4. 13.

(9)
2. Tim. 2. 19.

Question.

What learne you in the fourth part?

Answer.

Firste I acknowledge and beleue that God hath a Catholique, that is to say, an (5) vniuersal Church: which is the number of Gods elect (6) people, that he hath chosen out of all Nations to eternal life, and (7) sanctified in Iesus Christ. And in this Church there is a (8) communion and fellowship of Saints, and true faithfull people: all which the Lord (9) knoweth to be his.

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of which number, I beleene my selfe
to be one.

Question.

What difference is there betwene
the inuisible Church and the visibler?

Answer.

The inuisible Church comprehendeth all the elect of God from the beginning of the world vnto the ende thereof. And the visibler Church are those that yet remaine in this vale of misery, holding the profession of faith and the doctrine of Iesus Christ.

Now the markes to know the visibler Church are, the true (1) preaching of the Gospel or worde of God, the right (2) administration of the (3) sacraments, (3) and discipline.

In these wordes the forgiveness of sinnes, I learne, that both I my selfe, (4) and all that truly beleue in Iesus Christ, are so washed and cleansed from their sinnes, and haue them so forgiven in Christ, that they shall (5) neuer be layd vnto their charge.

And in these wordes, the resurrection of the body and the life everlasting.

I learne.

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learn that these mortall bodyes of the
faithfull, (1) shall be rayled up at the
last day, and shall be covered againe
with their skin, and shal be made like
to the glorious body of Iesus (2) ch2ist
according to his mightye working,
whereby he is able to subdne al things
vnto him selfe. And after this re-
surrection, shall enjoy (3) everlasting
life with Ch2iste in the glory of his
Father.

(1)
Iob. 19. 25.
dan. 12. 2.
1. cor. 15. 42.

(2)
Phil. 3. 21.
dani. 12. 3.

(3)
Math. 25. 46.
col. 3. 4.

Question.

By what meanes is this faith main-
tayned, increased and strengthened in
vs?

Answer.

The ordinaray meanes are. First the
(4) preaching of the word, as is shewed
before. Secondly, the true vse of the
sacraments. (6) Thirdly, discipline.
The (7) fourth enyoynt prayer.

(4)
Rom. 10. 17.

(5)
Mat. 26. 26.
& 28. 29.

(6)
2. Cor. 5. 5.

(7)
Mat. 6. 6.

(8)
mar. 11. 24.

(8)
Mat. 28. 19.
mat. 26. 26.
mar. 1. 4.

1. cor. 11. 26.

Question.

What is a sacrament?

Answer.

A Sacrament is a visible signe or
wayned (8) to confirme our
faith in the truth of his promises,

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concerning his invisible graces, in
Christ Jesus, with a mutuall profe-
ssing of the honour that we beare unto
him.

Question.

How many sacraments hath Christ
ordained in his Church?

Answer.

(1) Two, Baptisme, and (1) the Supper of
the Lord.
Math. 28. 19.
& 26. 26.

Question.

How many parts are there in a Sa-
crament?

Answer.

Two, the outward signe, and the in-
visible grace.

Question.

What is the outward signe in Bap-
tisme?

Answer.

(2) Water, wherewith þ^e partie to be
baptised is dipped or sprinkled: in the
name (3) of the Father, the Sonne,
and the holy Ghost.
Mat. 3. 11.
Math. 28. 19.

Question.

What is the invisible grace in Bap-
tisme?

Answer.

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Answer. (1) First, it signifieth, that as our bodies are washed with water: so our (1) sins are washed away, and forgiven us by the blood of Christ.

(1)
Mar. 1. 4.
acts. 2. 38.

Secondly, it setteth before us our regeneration, and our spirituall new birth, to be shewed forth in dying unto sinne, and rising to newnesse of life.

(2)
Rom. 6. 3. 4.
tit. 2. 3.

Question.

What is the outward signe in the Lordes supper?

Answer. Bread and wine (3) both of which the Lord hath expressely commanded us to receive.

(3)
Mat. 26. 26. 27.

Question. What is the invisible grace signified by the bread and wine?

Answer. The body (4) of Christe broken and his blood shed for us, together with all the benefites of his passion.

(4)
Luke. 22. 19.
1. cor. 11. 25.

Question. How are these outward signes retained?

Answer. They are retained with the hands, eaten

(5)
Mat. 26. 26.
1. cor. 11. 25.

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(1)
1. Cor. 11. 24

eaten (1) with the mouth, and digested with the stomach.

(1)
How are the invisible graces received?

Question.

Answered

(2)
1. Joh. 6. 35. 53. 54. 55.

They are received onely by (2) faith; whereby we feed of them, as of a food, given us of everlasting life.

Question.

Why did God choose those creatures of Bread and Wine, to represent unto us, the body and blood of Christ, rather then any other earthly creatures?

Answered.

Because there are none other earthly creatures that can so aptly represent unto our outward senses; those things that God would have us to learne by this Sacrament.

(2)
1. Joh. 6. 35. 53. 54. 55.

Question.

What be those things which God would have us to learne by this Sacrament?

(3)
Mat. 26. 27.
mar. 14. 15.
luk. 22. 23.

Answered.

By the (3) breaking of the bread, we have

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happ to learne : the breaking of the body of Christ upon the Crosse, and by the pouring forth of the wine, the shedding of his blood. And by the distributing to all that are present : Christes (1) communicating him selfe to all that will faithfully receiue him.

(1)
Ioh. 6. 55. 56.
57.

By the eating and drinking, wee learne : that as Bread and Wine doe nourishe our bodyes in this life : So

1. cor. 10. 16.

Christes body and blood (2), do nourish our soules to life euermlasting. And as

(2)
Ioh. 6. 57.
Ioh. 15. 4.

the substance of Breade and Wine, by digestion passeth into the substance of our bodyes, euen so by faith, Christ and we are united with an vnspcakable union, and made

fleshe of his fleshe, (3) and bone of his bones. And that as of manye

(3)
Eph. 5. 30.

grapes is made one loafe, and of manye grapes one wine : (4) so we being manye are one body in Christ, and mutually members one of an other.

(4)
Cor. 10. 17.

Question.

Is the Breade and Wine transformed into the bodye and Blode of Christ?

Answer.

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Answer.

No, for if you take away the signe that may be seene: it is no sacrament, for there is no sacrament without a visible signe.

Question.

For as much as the unworthy receivers are guilty of the body and blood of Christ, and do (1) eate and drinke their owne damnation as Saint Paule testifieth. What is required of vs to be worthy receivers?

Answer.

(2) To examine (2) our selues whether we be true members of Christ or no.

Question.

By what tokens that we know this?

Answer.

(3) First if we hartely (3) repent vs of our sinnes, by an earnest sorrow and destitution of the same, with an earnest mind and determinate purpose to lead our liues Godly hereafter. Next if we pray our selues and tell in (4) a true hope and true faith of Gods mercy throu Christ, with a thankful remembrance of our redemption, purchased by his death.

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death. And finally, seeing in the Lords Supper is contained a token (1) of frind-
ship and loue among men, we beare
brytherly loue to our neighbours, that
is to all men, without any euill will or
hatred.

Question.

What is discipline?

Answer.

It is, the orderly (2) gouernment re-
prehensions and corrections bled in the
Church proceeding of loue.

Question.

To what ende?

Answer.

Firste, that the name of God and of
Christ (3) be not euill spoken of and re-
proched, by the euill suffered in the
Church. Secondly, that the good be not
(4) corrupted, by the euill example of
wicked. Thirdly, that the offenders (5)
might be brought to repentance and a-
mendment of life.

Question.

**Seeing God knoweth whereof we
haue neede before we aske: wherefore
should we pray?**

Answer.

(1)

Esa. 1. 17.

mat. 5. 23. 24.

Iohn. 13. 34.

(2)

(2)

Math. 18. 15.

& 20.

(3)

Rom. 2. 24.

tit. 2. 5.

(4)

1. Cor. 4. 6.

1. tim. 5. 20.

(5)

1. Cor. 5. 5.

2. the. 3. 14.

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(1)
Psal. 105. 4.
& 119. 2.

(4)
Psal. 119. 41.
58. 76.

(3)
Psal. 55. 22.
1. pet. 5. 7.

(4)
1. am. 1. 17.
psa. 145. 15. 16.

(5)
Psa. 50. 15.
rom. 10. 14.
mat. 4. 10.

(6)
Ioh. 14. 13. 14.

(7)
Rom. 8. 16.
1. ioh. 5. 14.

(8)
Psa. 145. 18.
19.
mat. 6. 7. 8.

(9)
Math. 7. 7. &
21. 22.
mar. 11. 24.
1. ioh. 5. 15.

Answer. I will answer.

Firste, to stirre vp our selues to (1) seeke him. Secondly, to (2) exercise our faith, in meditating vpon his promises. Thirdly, that we maye discharge and vnlod our consciences in (3) casting our cares into the bosome of God. Fourthly, that we testifie to our selues and to others, that we hope and seeke for all good thinges (4) from God alone.

Question.

What thinges belong to true prayer?

Answer.

Firste it is requisite that we make our prayer to God (5) onely through (6) Christ, and not to saints. Secondly, that we be inwardly touched with the necessitie (7) of the thinges that we aske, hauing our mindes wholly (8) bent there vpon, and not carryed away with any by thoughtes. Thirdly, that our prayers bee grounded vpon Gods (9) promises with full assurance that they shall be graunted, so farre as the Lorde doth knowe them to be meet and needful for vs. Fourthly, that we continue

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sinne (1) in prayer, although we haue
not our request at the firste. Fifthly
that we aske not those things that we
thinke good in our owne. (2) fantasie,
but onely that which God (3) com-
maundeth vs to aske of him, all which
thinges bee contayned in the Lordes
prayer.

Question.

Rehearse the Lordes prayer.

Answer.

Our father which art in heauen, ha-
loved be thy name. Thy kingdome
come. Thy will be done in earth as it
is in heauen. Giue vs this day our dai-
ly bread. And forgine vs our trespasses
as we forgine them that trespass a-
gainst vs. And lead vs not into temp-
tation. But deliuer vs from euill. For
thine is the kingdome the power and
the glory for euer. Amen.

Question.

How many p[ri]ncipal parts are there
of this prayer?

Answer.

Firste a perswasion to pray in these
wordes, Our father which art in hea-
uen.

(1)
Lu. 18. 1. 2. 3.
Rom. 12. 12.
1. thes. 5. 17.
mat. 15. 12.
(2)
1am. 4. 3.
(3)
Rom. 8. 26.
1. ioh. 14.
mat. 6. 9.

(1)
1. ioh. 14.
Rom. 8. 26.
1. ioh. 14.
mat. 6. 9.
(2)
Rom. 8. 26.
1. ioh. 14.
mat. 6. 9.
(3)
Rom. 8. 26.
1. ioh. 14.
mat. 6. 9.

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tion. Secondly, the summe of prayer
contayned in the five petitions: Chiefly,
an assurance of that we praye for
contayned in the conclusion, for thine
is kingdome, &c.

Question.

What perswasion haue we in these
wordes: Our father, &c.

Answer.

(1)
Psal. 103. 13.
2. cor. 6. 18.

(2)
Rom. 1. 7.
1. cor. 1. 3.

(3)
Esai. 66. 1.
acts. 7. 48.

First, in that he is (1) a Father and
not a Tyrant, we are encouraged to
come to him. Secondly, that he is our
(2) Father, and therefore loueth vs.
Thirdly, that (3) heauen is his throne,
and therefore he is able to helpe.

Question.

How many partes are in the five pe-
titions?

Answer.

They may be comprehended in two
partes. The first three petitions con-
cerneth the glory of God. The second,
concerneth the necessity of man, let
downe in the last three petitions.

Question.

What desirest thou of God in the
first petition: halowed by thy name?

Answer.

Christian Exercise

First I desire of my heavenly father
 that his name be glorified or sanctified
 in his works: (1) his works: his
 mercy, wisdom, justice, and patience,
 and that he alone worketh all
 things: and that only the Father
 be in Honour, all other let a God
 be ascribed that his name be glorified
 in his works: (2) his life and conversation
 in this world: (3) his will: (4) his
 kingdom: Thy kingdom come: (5)

(1)
 Psal. 113. 2. &
 145. 1. 10. 21. &
 rom. 11. 36. &
 16. 27.

(2)
 Mat. 5. 48. 1.
 1 Cor. 10. 31.
 1 Th. 5. 17. &
 1 Pet. 4. 11.

(3)
 Math. 3. 2. &
 13. 21.
 2. the. 3. 5.

(4)
 Mat. 9. 28.
 ephe. 6. 19.

(5)
 Rom. 16. 26.
 2. the. 2. 1. &
 Rom. 6. 6. &
 8. 10.
 Liah 3. 9.

And the second petition we desire that
 God his kingdom may come, that is
 that he will shew him selfe, to be king
 of his Church, by guiding, defend-
 ing and increasing the number of the
 faithful: (1) by sending forth labour-
 ers into the harvest: and in dwelling
 with his people: (2) by sending
 forth his Spirit, that he will ex-
 tend his kingdom finally, in every
 part of the world.

A Christian exercise

worldly care, and resting us to right
severance of mind.

(1)

Luk. 22.42.
1. pet. 4. 19.
1. ioh. 2. 17. 18.

What desire you in the first petition?
on: Why will he come in earth as it is
in heaven.

(1)

Luk. 22.42.
1. pet. 4. 19.
1. ioh. 2. 17. 18.
Rom. 12. 2.
eph. 5. 17.

In the third petition we desire that
Gods (1) will may be done; that is, that
we may willingly in all things con-
signe our selves to Gods will, without
murmuring or grudging, and in the
in true (2) obedience of his will, after
the example of the (3) Angels in hea-
ven.

(3)

Psal. 103. 20.

Questiō.

What do you ask in the fourth pe-
tition?

Answer.

(4)

Gen. 1. 29.
2. thes. 3. 8.
psal. 146. 7.

In the fourth petition, we pray that
he will give us (1) daily bread for
our calling) our body (2) that we may
have all things needfull for the present,
nourishment and maintenance of our bodies
in this natural life. Now here we have
to learne; first that we are not to love
the earthly meat and drink, that serve for
the

Of Christian exercise.

the nourishment and preservation of
our bodies, as of our selves, (1) for they
are the gifts of God: Secondly, that
we ought to seek them at (2) the hands
of God: Thirdly, that we ought to be
(3) thankful to God for the same.

Question.

What desire you in the first peti-
tion?

In the first petition, we pray that our
sins may be (4) forgiven us, and
that he will not lay to our charge our
sins and offences; not the punish-
ment due to them: but that he will ex-
cept the guilt and passion of (5) Christ,
as the full satisfaction for our sins;
and that we may hereof have full as-
surance in our consciences, that the pun-
ishment of our sins, is fully dis-
charged in Christ, and therefore freely
forgiven us, as surely as we believe
that we (6) forgive others: And that
we love one another, from the bottom
of our hearts, (7) all desire of re-
venge, &c.

And here we have also the first

Psalm 145. 16.
Psalm 146. 7.

Mat. 6. 33. 32.

Gen. 28. 10.

Psalm 107. 5. 6.

John 8. 11.

1. Tim. 4. 4.

Psalm 34. 1.

1. Cor. 13. 1.

1. Pet. 2. 19.

1. John 2. 7. 9.

8. 13.

8. 13.

1. Cor. 13. 1.

1. Cor. 13. 1.

1. Cor. 13. 1.

1. Cor. 13. 1.

1. Cor. 13. 1.

A Christian exercise.

(I)

Esai. 53.6.

10m. 8.23.

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1.1ah.1.890

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Math. 8. 15.

mãr. 3.6

(5)

Rom 16.20.

(6).

1. Col. 1. 43.

(7)

Eph. 6:10-16

17. 1. 1910

iam.4.7.

1. pet (5).

1. Feb 19.

Ephraïm

8:18.

1 pct. 5.8.

(9)

Pro 20.34.

and forth

203.781.951

20

Joh. 2.

Mark 2:12

(11)

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Firstly that all (1) men are sinners: 2dly
 Secondly that (2) the nature is fallen, but
 not (3) the image is to be kept: that
 none but (4) good men (5) are
 only: 4thly that (6) the nature is
 man from birth not from a throne, he is
 forgivenes.

What doe you Demaund in the
petition: lead he not into temptation:
but deliver us from evil: till all
one, ed nouth (2) ed qam asun

11 In the first petition saying, that he
be not led into temptation (5) of the
devil: and that he be not further (6)
tempted: then God gives us power to
beware and overcome: And that he (7)
would not lead us, and make us triu-
mphant over him and the Devil: And

here we haue to learne: first that all
Christians are in (8) neede, and pre-
sented to temptation. Secondly, that
we need all (9) helpe, and haue need of
helpe. Thirdly, that Satan (10) can do
nothing. But if the Lord giue his
helpe. Fourthly, that the Lord is our
deliuerer from all temptations.

Question

Christian exercise.

As Nicodemo understood and said unto E

First, these wordes should (1) kindle
 our heartes to desire the glozy of God.
 Secondly, that our prayers be groun-
 ded vpon none (2) but God only. Thir-
 ly, that his kingdome, power and glo-
 ry: is almighty and euerlasting, (3)
 and that he shoulde be honoured and
 glorified. And so he is confirmed in
 the assurance of that we praye for.
 And in these wordes is expressed
 our seruente desire (4) to obtayn those
 thinges which we aske of God: and
 our hope is confirmed, that those
 thinges which wee aske are graun-
 ted vnto vs: by which our conscien-
 ces are pacified. And so we ende our
 prayers.

Question.

Where finde you that there ought to
 be any such examination?

Answer.

(1)
 1. Chr. 29. 3
 rom. 11. 36.
 (2)
 Plal. 50. 15.
 mat. 4. 10.
 (3)
 1. Chr. 29. 10
 11. 12.
 reuel. 4. 10. 11
 (4)
 Rom. 16. 27.
 1. pet. 5. 1.
 reuel. 7. 12.

Christian Exercise.

I find that our Saviour Christ after that he had taught his Disciples, did againe (1) examine them whether they had profited. And in examining them, did teach them further.

(1)
Mat 13. 51.
& 16. 13 &
27. 25.
Ioh. 6. 51.

(2)
I Cor. 10. 20.
Rom. 11. 25.

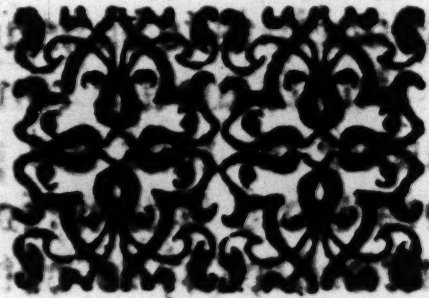
(3)
Eph. 2. 12.
Gal. 4. 10.

(4)
1 Cor. 12. 19.

(5)
1 Cor. 12. 19.

(6)
Rom. 12. 17.
1 Cor. 12. 19.
1 Cor. 12. 19.

FINIS.



Examine your selves whether you have profited
by any such examination?

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